o Gnathoni Babylonis. jungitur. ast cur?
em nam scenam frater uterq; facit.
pectator erit, stulto modò tolle theatrum;
Romæ, dempto Cardine, Præsul erit.

The Fool and Cardinal joyn; and well they may.
Both make the World their scene and all a play.
No shew i'th' Fair without a lay Buffoon.
So without Cardinal no Pope at Rome.

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Papa, Sathan, fratres nodo junguntur ab arcto.
Cur: Quoniam mundi fertur uterq; Deus.
Os ori junctum est; quia, quo' dilabitur orbis
Communi voto, sufflat uterq; sibi.

With what furie bouls the Pope and Deuill are hell
Who 'tween them both the rule o' the World diuide.
They to each other mutuall kisses lend,
And in their Vote, which way the world shall bend.

Sold by William Marshall at the Bible in Newgate street.

THE CHURCH OF ROME

Evidently proved

HERETICK.

BY

Peter Berault, D.

Who abjured all the Errors of the ſaid Church in *London* at the *Savoy* upon the 2d. day of *April*, 1671.

Heretici ſunt, qui ſupra Scripturam ſapiunt. Iræneus lib. 5. c. 17.

LONDON,
Printed by *Tho. Hodgkin* for the Author
MDCLXXXII.

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Au tres Reverend Seigneur,

HENRY,

Eveſque de *LONDRES*,
Doyen de la Chapelle de ſa Majeſté, & l'un de ſon Conſeil Privé.

SAlomon dit qu'il n'y a rien de nouveau ſous le ſoleil ; Ces paroles, Mon Seigneur, eſtant veritables, tout ce qu'on a eſcrit cy-devant pour découvrir les erreurs de l'Egliſe Romaine, & tout ce que j'en pourray dire, ne ſemblera que des redites. Cette conſidera-

tion a long temps arresté ma plume, & je croy que je n'aurois jamais escrit sur cette matiere, si ma conscience ne m'y eust obligé & si mes amis ne m'y eussent incité.

Ce que je vous presente, Mon Seigneur, c'est l'Eglise Romaine clairement provée Heretique, *& c'est la raison pour la quelle je l'ay abandonnee; & quand je vous presente ce discours, Mon Seigneur, c'est à une personne autant illustre par son profond scavoir, que par sa probité. Je ne m'arreste pas icy a prouver l'un & l'autre, mon Insuffisance m'enempesche,*

peſche, & voſtre Modeſtie me le defend, & cela ſeroit fort inutile, puiſque tout ce Royaume en eſt plainement conviancu; les eminentes charges que vous poſſedez, & dont vous vous acquitez ſi dignement; & les pieuſes & ſcavantes Inſtructions que vous donnez à voſtre peuple, & de bouche & par eſcrit; l'Eſtime particuliere que le Roy & tous le Grands, & Scavants de ce Royaume font de voſtre perſonne, & l'amour & le reſpect que toutes vos brebis vous portent, comme à un veritable & bon Paſteur, ſont des marques aſ-

surées que tout ce que je di
est veritable. Je suis ennem
de la flatterie; J'aime la since
rité; je scay que vous n'ai
mez pas les louanges, cest pour
quoy Je finiray cette lettre e
disant que, puis qu'un chacu
vous estime, honore, & cherit
c'est un signe evident qu'on es
convaincu de vous merites.

Je ne parle pas du zele qu
vous avez fait paroistre ce
jours passez, en vous oppos
vigoreusement aux pernicieux
sentiments des Papistes, & en
faisant vos efforts pour décou-
vrir les autheurs d'une Conspira-
tion si cruelle & si horrible.

Je

je diray ſeulement que vous pouvez dire comme St. *Paul*, J'ay combatu le bon Combat, J'ay parachevé ma courſe, J'ay gardé la foy, quant au reſte la Couronne de Juſtice m'eſt reſervee, la quelle me rendra le Juſte Juge. *Ouy ſans doubte, Mon Seigneur, ce Juſte Juge vous donnera cette Couronne, qu'il promet à tous ſes bons & fidelles ſerviteurs, & s'il differe à vous en honorer, c'eſt que vous eſtes encore neceſſaire en ce monde pour inſtruire & convertir les ames. Puis donc que ce ſont*

les seuls perseverants qui en jouïssent. Je prie Dieu qu'il vous donne cette vertu, & vous supplie tres humblement de me croire avec respect,

Monseigneur,

Vostre tres humble &

Obeissant Serviteur

Pierre Berault.

TO

TO

The Right Reverend Lord

HENRY,

Biſhop of *LONDON*,

Dean of his Majeſties Chappel, and one of his moſt honourable Privy Council.

SOlomon ſaith, *there is nothing new under the Sun.* This, My Lord, being true, whatſoever hath been written before, to diſcover the Errors of the Roman Church, and whatſoever, I may ſay, will appear but a Repetition. This Conſideration hath a long time

put a ſtop to my Pen, and I believe that I ſhould never have written upon this Subject, if my Conſcience had not obliged me, and my friends incited me to do it.

That which here I preſent to you, My Lord, is the Church of *Rome* clearly proved Heretick, which is the reaſon why I have forſaken it; and when I preſent this Diſcourſe to your Lordſhip, I offer it to a perſon as much famous by his deep Knowledge, as by his Vertue. I do not deſign here to prove the one and the other, my Inſufficiency hindreth me, and your Modeſty forbiddeth it me. And it ſhould be very unprofitable, ſince this whole Kingdom is fully convinced of it. your Eminent Dignities, where-

in

in you acquit your ſelf ſo worthily, and the Godly and learned inſtructions that you give to your People both by mouth and writing; the particular eſteem that the King, and all the great and learned of this Kingdom have for your Perſon, and the love and reſpect that all your Sheep have for you, as for a true and good Shepherd, are ſure marks that what I ſay is truth.

I hate flattery, I love ſincerity, I know you do not deſire to be praiſed; therefore I will finiſh this Epiſtle, ſaying, that ſince every body eſteems, honours, and loves you, it is an evident ſign that they are convinced of your Merits.

I do not ſpeak of the zeal that you ſhewed theſe laſt days

in

in opposing vigorously the pernitious Sentiments of the Papists, and the endeavouring to discover the Authors of so cruel and horrible a Conspiration. I will only write here, that it may be said of you, that which St. *Paul* saith, *I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a Crown of righteousness, which the Lord the righteous Judge shall give me:* Yes certainly, My Lord, this just Judge will give you this Crown, that he promiseth unto all his good and faithful Servants; and if he defers to give it you, it is because you are still useful in this world to instruct and convert souls. Since then those only which continue to the end do enjoy it,

I pray to God to give you perseverance, and most humbly beg this favour of you to believe me with respect

My Lord,

Your most humble and

Obedient Servant,

Peter Berault.

A U

AU LECTEUR.

CHer Lecteur, avantque tu liſe ce petit traité, il faut mettre bas le prejugé la & paſſion; car l'un & l'autre empechent de juger ſainement. C'eſt le prejugé ou la paſſion qui fait croire veritable, ce qui de ſoy eſt faux. Si tu ſuis l'advis charitable que je te donne, je m'aſſure que tu advoueras, aprez que tu auras leu ce petit diſcours, que ce que j'ay eſcrit touchant l'Egliſe Romaine eſt ſans aucun doute. Je croy pourtant qu'il y aura quelqu'un parmy les François reformez qui condamnera ce traité, avantque d'avoir commencé a le lire; car d'abord qu'il verra qu'il

eſt

eſt compoſé par un Proſelyte, c'eſt aſſez pour luy faire dire, qu'il n'eſt pas bien fait, comme s'il eſtoit impoſſible de bien eſcrire, & d'eſtre Proſelyte; d'avoir du ſens commun, & d'eſtre Proſelyte; & de faire ce que fait un autre homme & d'eſtre Proſelyte. Voila juſqu'ou va ſon prejugé ou ſa paſſion: mais s'il met bas l'un & l'autre, il ſera contraint d'avouer que les plus beaux livres que nous ayons, ont eſté faits par des Proſelytes; & ſans parle des eſcrits de Calvin, de Luther, d'Auguſtin, & de la pluſpart des Peres, qui eſtoient Proſelytes, ce que nous liſons des Evangeliſtes & des Apoſtres, Livre tant eſtimé de tous les Chreſtiens, ne l'avons nous pas par des Proſelytes?

THE

THE Roman Church Evidently proved HERETICK.

MAny, if they write but a Pamphlet are wont to make a great Preamble; they build, as the Proverb ſaith, the Door bigger than the Houſe; they promiſe much, and perform but little. That I may not be guilty of ſuch a fault, and intending to be brief, I ſhall immediately enter into my Subject, and prove

AU LECTEUR.

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MAny, if they write but a Pamphlet are wont to make a great Preamble; they build, as the Proverb ſaith, the Door bigger than the Houſe; they promiſe much, and perform but little. That I may not be guilty of ſuch a fault, and intending to be brief, I ſhall immediately enter into my Subject, and prove

prove thus, that the Church of *Rome* is Heretick.

That Church which is obſtinate in her errors, is Heretick; the Roman Church is obſtinate in her errors, *Ergo.*

The Major Propoſition is true, and granted by all Divines; as for the Minor, which is in queſtion, I prove it thus.

That Church which refuſeth to obey the holy Scripture in ſeveral points both of faith and practice, is obſtinate in her errors: the Roman Church refuſeth to obey the holy Scripture in ſeveral points both of faith and practice, *Ergo.*

The

The Major Propoſition is alſo true, and granted by all Divines; as for the Minor which is in queſtion, I prove it thus.

That Church which addeth ſomething to the holy Scripture and diminiſheth from it in ſeveral points both of faith and practice, and thinketh above that which is written, refuſeth to obey the holy Scripture; for we are commanded not to add to the word of God nor to diminiſh from it; and *Paul* forbids to think above that which is written. But the Roman Church addeth to the holy Scripture, and diminiſheth from it, and thinketh above that which is

1 *Cor.* 4.6.

is written, in several points both of faith and practice.

Ergo. She refuseth to obey the holy Scripture, in several points both of faith and practice; *ergo* She is obstinate in her errors; *ergo* She is Heretick.

That the Roman Church addeth to the holy Scripture, and diminisheth from it in several points both of faith and practice, and thinketh above that which is written, I shall endeavour to prove it evidently.

In the first place it is written in the Law, which God did pronounce and write; *thou shalt not make unto thee any graven Image, nor any Likeness of any*

Exod. 20. 4.

any thing that is in Heaven above, or that is in the earth beneath, or that is in the waters under the earth, thou ſhalt not bow down thy ſelf to them, nor ſerve them. And in Deut. *take ye good heed unto your ſelves, for ye ſaw no manner of Similitude on the day that the Lord ſpake unto you in* Horeb, *out of the midſt of the fire, leſt ye corrupt your ſelves, and make you a graven Image the ſimilitude of any Figure, the likeneſs of Male or Female*; and in *Iſaiah*, it is ſaid, *to whom will ye liken God, or what likeneſs will ye compare unto him?* Deut. 4. 15. Iſaiah 40. 18.

The Roman Church maketh graven Images and

and boweth down herſelf, and prayeth to them, worſhipeth, kiſſeth, and ſerveth them, and offereth incenſe to them: She maketh alſo Images of God the Father in the ſhape of an old Man, holding the Globe of the World in his hand; and of the Holy Ghoſt, in the form of a Dove. And though the Council of *Conſtantinople* condemned the worſhiping of Images, and did forbid the placing them in Oratories and Churches, where the Divine Majeſty is worſhipped, nevertheleſs the Church of *Rome* ſets them up, and ordains that they ſhall not only be received into places of

of adoration, but alſo ſhall be adored and worſhipped: and the Bull of Pope *Pius* the fourth, containing the form of the Oath for profeſſing of faith, dated at *Rome* in the year 1564. makes Image-worſhip abſolutely neceſſary to be believed by all men, as an Article of Faith. *And moſt firmly I avouch* (ſaith he) *that the Images of Chriſt, and the Mother of God always virgin, and the other Saints are to be had and retained, and that to them honour and veneration is to be given.* Then it is manifeſt ſhe addeth to the holy Scripture, and thinketh above that which is written.

And

And ſhe muſt not ſay to excuſe herſelf, that this forbidding is only againſt Idols, and not againſt Images, becauſe theſe words following *(nor any Likeneſs of any thing)* do contain and ſignifie the one and the other, I mean both Idols and Images.

Likewiſe ſhe muſt not ſay that ſhe worſhippeth and ſerveth them with a ſervice of δουλεία, and not with a worſhip of λατρεία, for beſides this diſtinction is new, and unuſed in the Primitive Church, and not found in the holy Scripture; it is always true, the the Roman Church addeth to the word of God, and thinketh above that

which

which is written. It is certain, according to her own confeſſion, ſhe worſhipeth with a worſhip of λατρεία the Images of God the Father, the Son, and of the Holy Ghoſt, and of the Croſs. And theſe words of *Samuel, Prepare your hearts unto the Lord, and ſerve him only*, do deſtroy all theſe diſtinctions of the Roman Church concerning the ſervice of δουλεία and worſhip of λατρεία, and that it is a flat Idolatry to worſhip God in any Image is expreſſed and manifeſted by the Children of *Iſrael*, when they made the golden Calf to be a repreſentation of God; for the 1 Sam. 3.

Exod. 32. Text ſheweth that it wa
Idolatry, for which man
of them were plagued an
puniſhed; and yet the
meaning was to worſhi
the true God in the Cal
for they were not ſo ſim
ple as to think or believ
that that dead Idol or
mage was God; and there
fore the Idolatry of th
Church of *Rome* is as gro
and wicked as theirs was.

Pray let us repreſent t
our ſelves two Souls, on
Proteſtant and the othe
Papiſt, and both before Je
ſus Chriſt at the fearfu
day of his Judgment. L
Chriſt ask the Proteſtan
Soul, why ſhe did no
make Images, nor bow
down

wn her ſelf to them,
r worſhip them, nor
ve them; ſhe will an-
er him, it is becauſe
ou didſt ſay unto me,
ou ſhalt not make unto thee
y graven Image, or any
eneſs of any thing; thou
alt not bow down thy ſelf to
em, nor ſerve them. And
Jeſus Chriſt, as I ſup-
ſe ſhould ſay unto her,
ou ought to underſtand
ereby Idols, and diſtin-
iſh between the wor-
ip of λατρεία and δουλεία,
nd harken unto the Ro-
an Church; ſhe will re-
y boldly, Lord thou didſt
ell me in thy Goſpel, *In* Mark 7. 7.
ain do they worſhip thee,
eaching for Doctrines the

Commandments of m
Thou didſt tell me by
Gal. 1. 8. Paul, Though an Angel fr
heaven preacheth any ot
Goſpel unto me, than t
which I have received,
him be accurſed. Thou di
tell me by the ſame Ap
1 Cor. 4. 6 ſtle, not to think of men
bove that which is writte
Thou didſt tell men in t
Mat. 4. 10. Goſpel, Thou ſhalt worſ
the Lord thy God, and h
only ſhalt thou ſerve. T
is the reaſon why I ha
not made Images, n
worſhipped them, nor ſe
ved them. But what ſh
a Papiſt Soul anſw
when Jeſus Chriſt w
ſpeak with her thus.
told thee, thou ſhalt n
ma

ke unto thee any graven
age, or the likeneſs of any
ing that is in heaven a-
ve, &c. I told thee, *thou*
lt not bow down thy ſelf
them, nor ſerve them.
kewiſe I told thee theſe
ords of *Iſaiah*, *To whom* *Iſaiah* 40.
ll ye liken God, or what 18.
keneſs will ye compare unto
m? and thou haſt not
ept my words. What
hall this poor Papiſt an-
wer? I believe nothing
ut that the Pope and the
oman Church taught
im the contrary, and
eſus Chriſt will undoubt-
dly reply, ſeeing thou
haſt preferred the Com-
mandments of the Pope
before mine; Go away

with the Pope, and se
whether he is able to de
liver thee from everlastin
fire, and perpetual prison.

Secondly, It is writte
in several places of th
holy Scripture, that Jesu
Christ is our Saviour an
Redeemer, and *neither i*
Act. 4. 12. *there any Salvation in an*
other, for there is none other
name under heaven given
among men, whereby we must
be saved, as it is said in the
Acts: It is also declared
1 John 2. 1. in the first of *John*, *We*
have an Advocate with the
Father, Jesus Christ the
righteous, and he is the pro-
pitiation for our sins. And
1 Tim. 2. 5. in the first to *Timothy*,
There is one Mediatour be-
tween

tween God and men, the man Christ Jesus. And notwithstanding all that, the Papists call the Blessed Virgin the She-Redeemer of the World, they say the Saints are in some way our Redeemers, they put their trust and confidence in them, as we may see in several Prayers wherein they speak thus. O great Saint, in whom I put my trust and confidence, &c. and they take them for their Advocates and Mediators: and though Christ teaching his Disciples to pray, commands them to direct their prayers to his Father, and say, *Our Father which art in heaven, &c.*

Bellarm. c. 4. of Indulgen.

And though the Lord ſaith by *Hoſea* 13. *In me only is thy help, there is no favour beſides me.* Nevertheleſs the Pope to fatten his cheeks, and fill his Trunks with money, will have us to have recourſe unto Saints, and take them for our Advocates and Mediators, as it may be ſeen in the Council of *Trent*, *Seſſ.* 25. It is then evident the Roman Church addeth to the holy Scripture, and thinketh above that which is written; and ſhe muſt not ſay ſhe prayeth and beggeth the favour of the Saints, as we pray a Friend at Court to requeſt a kindneſs from his Majeſty;

ſty; for in the firſt place it is written, *We have an Advocate with the Father, Jeſus Chriſt the righteous*, and it is not written that any other is our Advocate.

Secondly, If the Kings Son ſhould ſay, when ye will ask my Father any favour come ye unto me, and not unto another; if afterwards ſome body ſhould go unto another, he ſhould be very imprudent. Jeſus Chriſt ſpeaketh thus, *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.* Therefore we muſt not have another Advocate. *Chryſoſtome* ſpeaking of the woman of *Canaan*, *Mat.* 11. 28. *Chryſoſt. hom.* 2. *de Cananæa.*

who though ſhe were a ſinner was bold to come unto Chriſt, ſaith thus, *En prudentiam hujus mulieris, non precatur Jacobum, non ſupplicat Joanni, non adit ad Petrum, nec Apoſtolorum cætum reſpicit, aut ullum eorum requirit, ſed pro his omnibus pœnitentiam ſibi comitem adjungit, & ad ipſum fontem progreditur.* Behold the wiſdom of this woman, ſhe doth not pray to James, ſhe doth not beſeech John, ſhe goeth not to Peter, ſhe looketh not to the company of the Apoſtles, neither doth requeſt of any of them; but for all this ſhe taketh repentance for her companion, and goeth to the very foun-

fountain it ſelf. Ambroſe likewiſe anſwereth the carnal reaſon of the Papiſts. *Solent*, ſaith he, *miſera uti excuſatione, dicentes per iſtos poſſe ire ad Deum, ſicut per comites itur ad Reges. Ideo ad Regem per tribunos & comites itur, quia homo utique eſt Rex; ad Deum autem, quem utique nihil latet, ſuffragatore non eſt opus, ſed mente devota, ubicunque enim talis locutus fuerit, reſpondebit illi*: That is, *They are wont to uſe a pitiful excuſe, ſaying, by theſe (Saints) they may have acceſs unto God, as by Earls there is acceſs to Kings. Therefore it is that by Officers and Earls acceſs is made* Ambroſ. in Rom.

to

to the King, because the King himself is a man; but to come to God, from whom nothing is hid, there is no need of a spokesman, but of a devout mind; for whersoever such one speaketh to him he will answer him. Hereunto I may add that which is written in *Eccleſiaſtes*, *The dead know not any thing, neither have any more a portion for ever in any thing that is done under the Sun.* And therefore I may ſay the Roman Church intreateth in vain the help of the Saints. And the moſt learned Doctors thereof cannot ſay how they may hear the prayers of men; for they confeſs

Eccleſ. 9. 5. 6.

feſs it is not a property of their happineſs; and ſome ſay they ſee in the face of God, as in a looking-glaſs, all things here below. Some ſay they ſee only the things which belong to them. Some ſay God diſcovereth to them the Prayers of men; ſome ſay the faithful which are upon the earth give notice of their deſires and minds to the Saints, as the Angels do communicate their thoughts one with another. To make it ſhort, the Roman Church is ſo uncertain, concerning the Saints, that oftentimes, as I think, ſhe worſhippeth and prayeth to them that

are

are now burning in everlasting fire.

Thirdly, it is written in the first Chapter to the
1. 3. *Hebrews, that Jesus Christ purged himself our sins*; and
John 1. in St. *John, His blood cleanseth us from all sins*, and
Rom. 1. 1. in St. *Paul* to the *Romans, There is now no condemnation to them which are in Christ Jesus.* And in the
Revel. 14. 13. *Revelation, Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them.*
Wisd. 3. 1. And in the book of *Wisdom* canonized by the general Council of *Trent, The souls of the Righteous*

are

are in the hand of God, and there ſhall no torment touch them. Nevertheleſs the Roman Church believeth and teacheth that there is a place called Purgatory, wherein the Souls of the Juſt are tormented and afflicted, ſome for a ſhort time, ſome for a hundred years, ſome for a thouſand and upwards, and others to the end of this world. *I do conſtantly hold*, ſaith Pope *Pius* the fourth, finding Purgatory to be very ſerviceable for his Kitchin, *there is a Purgatory, and that the Souls there detained are holpen by the ſuffrages of the faithful. Mandat ſancta Synodus*, ſaith the Council of

Conc. Trident. Seſſ. 25.

of *Trent*, *omnibus Episcopis, ut sanam de Purgatorio doctrinam a sanctis Patribus, & sacris Conciliis traditam, a Christi fidelibus credi, teneri, doceri, & ubique prædicari diligenter studeant.* And though the Roman Church cannot tell whether this Purgatory is in the air, or in the earth, or in the place wherein sins were committed, yet she saith the Pope with a little Indulgence layed unto a Bead, or Cross, or Medal, or with a Mass said upon certain days of the week, gives power to deliver from this Purgatory whom he pleaseth, and when he pleaseth. I say then in the first

firſt place, ſince this Doctrine is not found in the holy Scripture, the Roman Church addeth to the Word of God, and thinketh above that which is written. Secondly, I ſhew ſhe doth deſtroy her ſelf, when ſhe will have us to believe under the pain of damnation, that there is a Purgatory. For if there be a Purgatory, either it is to purge ſins, or to purge the pain due unto them: it is not for the firſt, becauſe the Roman Church believeth Jeſus Chriſt did by himſelf purge all our ſins; and becauſe they are to be purged afore we be ſeparated from this world.

It

It is then for the purgation of the pain; but the pain is puniſhed and not purged; for a Gallows is not for the purgation of a murther, but for the puniſhment of it. Therefore ſeeing Purgatory, according to the Papiſts, is only for the pain due to ſins, they deſtroy themſelves, when they call it Purgatory. For it hath no warrant in the holy Scripture; Chriſt ſheweth but two places, Heaven and Hell, ſaying that the rich mans ſoul, which was unmerciful to *Lazarus*, went after his death to Hell, and there was tormented, and that *Lazarus* ſoul (he being

being dead) was carried into *Abrahams* bosom, a place of joy and comfort. To the Thief which was executed with Christ at his passion, and believed in him, Christ answered, *This day shalt thou be with me in Paradise*: Which sheweth that the souls of the faithful never come into Purgatory fire, to be burnt and punished; for all their sins are forgiven, and consequently the punishment incident to the same is forgiven also, and their souls pass from death to life, namely Heaven. *Blessed are the dead which die in the Lord, from henceforth they rest from their labours,*

Luke 23. 43.

Revel. 14. 13.

bours, and their works follow them. If from the time of their death they have bleſſedneſs and reſt, then they are not in any Purgatory fire to be burnt and tormented. And *Auſtin* ſpeaketh thus; *The firſt place the faith of the Catholicks doth by divine Authority believe to be the Kingdom of Heaven, the ſecond Hell; a third place we are utterly ignorant of,* neither can we find any ſuch in the holy Scriptures. And in another place he ſaith, *That they which believe a Purgatory fire, are much deceived, and that through a humane conceit. Know this,* ſaith he, *that when the ſoul*

Hyp. l. 5.

Enchirid. ad Laurent. c. 67.

is

is ſeparated from the Body, preſently it is either placed in Paradiſe for its good works, or caſt headlong into the bottom of Hell for its ſins. And *Juſtin Martyr* ſaith, *Poſt mortem ſtatim ſit bonorum & impiorum diſtinctio, & boni dicuntur in Paradiſum; That immediately after death there is made a ſeparation between good and bad men, and that the good are carried unto Paradiſe.* Idem de van. ſeculi cap. 1.

Fourthly, the Papiſts hold their General Councils and their Pope cannot err; but they are deceived, for Saint *Auſtin* plainly teacheth, that only the Scriptures cannot err; *General Councils*, ſaith he, *which*

Aug. tom. 6. lib. 2. contra Donatiſt.

which are gathered of all the Chriſtian world, are often corrected, the former by the latter, when by any trial of things that is opened which was ſhut, and that is known which was hidden. If a General Council may be corrected, as ſaith *Auſtin, ergo* it may err; and therefore he ſpeaketh thus to *Maximiand* the Biſhop of the *Arians*; *Neither ought I to alledge the Council of* Nice, *nor thou the Council of* Arimene, *to take advantage thereby; for neither am I bound nor held by the authority of this, nor thou of that; for ſet Matter with Matter, Cauſe with Cauſe, Reaſon with Reaſon; try the matter*

Aug. contra Maxim. l. 3. c. 4.

ter by the authority of the Scriptures. The Council of Constantinople condemned the setting up Images in the Church, and the Council of Nice afterwards allowed them. One of them being contrary, must needs be erroneous. And that is granted by it self, when in a set form of prayer, which is appointed to be said after every Council, they pray, *That God would spare their ignorance, and pardon their errors.* *De ordi. celebrat. Concil.*

The Pope himself may err. Pope *Innocentius* doth teach, *That young children cannot be saved except they receive the Baptism of Christ, and also the Communion of the Body* *Lib. ad Bonif. contra epist. pelogia c. 4.*

Body and Blood of Christ

Comperimus consecra. de distinct 2. Pope *Galatius* decreed that *all they should be Excommunicated which would receive the Sacrament of the Lords Supper but in one kind.* But this Doctrine is taxed for an error by all Papists, and the Council of *Trent* made a Decree contrary to the Doctrine of the Pope Ge-

Conc. Trid. sess. 21. can. 1. *lasius. Si quis dixerit es Dei præcepto vel necessitat salutis omnes & singulo Christi fideles, utramque spe ciem sanctissimi Eucharisti Sacramenti sumere debere anathema sit. Ergo th* Pope of *Rome* may erre and we may see it in thei Decrees, wherein it i written, that *he is to b*

judge

judged of none except he be found erring from the faith, whereby it appeareth that they thought he might err in matters of faith, or elſe that exception was put in vain. All men are ſubject to error; all men are lyers in their own words, and ſinners in their works, therefore by their own confeſſion, General Councils and Popes are not infallible; therefore when they ſay they cannot err, they both contradict themſelves and add to the word of God, and think above that which is written.

Part. 1. cap. diſt. 40. cap. ſi papa.

They boaſt alſo the Popes Supremacy; they

ſay that the Pope hath preheminence or authority over all the other Biſhops; but upon what ground, I know not. They ſay it is becauſe he is Succeſſor to *Peter*, and becauſe *Peter* had ſuch a preheminence and authority over the reſt of the Apoſtles, therefore the Pope being his Succeſſor, muſt be ſo over all Biſhops. But it is falſe that *Peter* had ſuch preheminence over the reſt of the Apoſtles. I grant that Chriſt ſaid to *Peter*, after he had confeſſed him to be that Chriſt, and the Son of the living God, *Thou art* Peter, *and upon this Rock*

will build my Church; but these words give no superiority to *Peter*, above the rest, only they shew that the Church is builded, not upon the Person of *Peter*, but upon the Rock, namely upon Christ, whom *Peter* confesseth to be the Son of the living God, for as saith St. *Paul*, *That Rock was Christ, and other foundation can no man lay, but that which is laid already, namely Jesus Christ.* And in the second Chapter to the *Ephesians*, he saith that *the Church is builded upon the foundation of the Prophets, and Apostles*, Christ Jesus himself being the head stone in the corner.

1 *Cor.* 10. 4.

1 *Cor.* 3. 11.

ner. Where then can they find that *Peter* was made Prince of the Apoſtles? and had prehemineence or authority over them? they anſwer it is when Chriſt gave unto *Peter* the Keys of binding and looſing; but hereunto I ſay that Chriſt therein gave no authority more to *Peter* than to the reſt; for he doth not ſay I give unto thee, but I will give unto thee, which promiſe was afterwards performed, and when it was performed, the Keys or the power of binding and looſing was given not only to *Peter*, but alſo unto all the reſt together.

Go

Go ye ſaith Chriſt, *unto all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt, teaching them to obſerve all things whatſoever I have commanded you.* And in the twentieth of *John* he ſpeaketh thus, *Receive ye the Holy Ghoſt; whatſoever ſins ye remit, they are remitted unto them, and whatſoever ſins ye retain, they are retained.* By theſe words we may ſee that Chriſt ſpeaketh unto all the Apoſtles, and not to *Peter* only, and ſo it is evident that *Peter* receiveth no power more than the reſt of the Apoſtles; Pray, let them tell me,

Mat. 28. 19. 20.

John 20. 21. 22.

where was *Peters* Supremacy, when *Paul* reproved him to his face? *I withstood him to his face, saith* Paul, *because he was to be blamed.* Where was *Peters* Supremacy, when at the Council held at *Jerusalem* where the Apostles were, yet not *Peter*, but *James* ruled the action, and acording to his sentence was the Decree made? and when there was a contention amongst the Apostles, who should be the greatest amongst them, Christ told them plainly these words. *The Kings of the Gentiles exercise Lordship over them, and they that exercise authority*

Gal. 2. 11.

Luke 22.

rity upon them are called benefactors; but ye ſhall not be ſo, but he that is greateſt among you, let him be as the younger, and he that is chief as he that doth ſerve. If the greateſt muſt be as the leaſt, what authority hath he above the reſt? therefore ſince the Popes Supremacy over all the other Biſhops, is grounded by the Papiſts upon *Peters* Supremacy over the reſt of the Apoſtles; and ſince *Peter* hath not ſuch a preheminence or authority over them, it followeth that the Pope hath none over the other Biſhops. Mat. 20. 25.

This is confirmed by St. *Hieroſm ad Evagram*, he ſaith that *the Biſhop* of Eugubium, *or any other the leaſt See, is equal to the Biſhop of* Rome; for they all joyned in the ſame Commiſſion, they muſt ſerve in the Church, be diligent to diſcharge that great charge in the Church, which their Maſter Jeſus Chriſt hath equally laid upon them. And Pope *Gregory* himſelf affirmeth that *whoſoever taketh the title of Univerſal Biſhop to his See, he cannot be leſs than Anti-Chriſt.*

Hieroſ. ad Evagrum.

Therefore the Roman Church addeth to the Word

Word of God, and thinketh above that which is written, when ſhe boaſteth of the Supremacy, or Superiority of their Popes over all other Biſhops, ſince this doctrine hath no ground in the holy Scriptures.

Fifthly, the Church of *Rome* believeth that their Pope hath authority to depoſe Kings and Princes, and to kill thoſe that they call Heretick. But upon what ground, I know not; It is certain that in ſo doing or attempting to do, he is both a notable Traitor unto God, whoſe authority he doth claim and arrogate; and

unto Princes, to whom he is to be ſubject: for the pulling down of Princeſs God hath reſerved to himſelf alone that power: for it is he *that putteth down the mighty from their ſeats, and exalteth them of low degree. By me*, ſaith he, *Kings reign, and Princes bear Dominion.* He removeth Kings, and ſetteth up Kings; ſeeing therefore it is God, that hath this authority proper to himſelf, which way can the Pope claim it, without injury to the Power of God? they anſwer, it is by reaſon of his Keys; but they muſt remember that the Keys given, were the

Mat. 16. 19.

Keys

Keys of the Kingdom of Heaven, and conſequently by authority of the Keys he cannot meddle with terreſtrial Kingdoms to ſhut out thoſe that are in them. And he hath no more authority by the power of the Keys, or of binding and looſing, than any other Biſhop; for the Keys were given to all the reſt of the Apoſtles as well as to *Peter*; for Chriſt ſpoke thus; *Receive ye the holy Ghoſt, whoſe ſoever ſins ye remit, they are remitted unto them, and whoſeſo ever ſins ye retain, they are retained.* And therefore for any Miniſter of the Goſpel, thereby

John 20. 23.

by to claim authority above another, is contrary to the will of Christ, for they are all indifferently joyned in one commission, and consequently have all equal authority. And therefore the Pope hath no more authority by the vertue of his Keys, than any other Bishop, that is to say, none at all to depose Kings and Princes: his duty is rather to obey them, and to teach the same obedience to others, as the Apostles of Christ did. *Submit your selves,* saith *Peter, to every ordinance of men for the Lords sake, whether it be to the King as Supream.* And

1 Pet. 2. 13.

St.

St. *Paul* ſaith, *Let every ſoul be ſubject unto the higher powers*, &c. and Chriſt himſelf ſaid, *His Kingdom was not of this world*, he refuſed to be made a King. Himſelf payed tribute to *Cæſar*, and commanded others to do the ſame. If Chriſt were ſubject to *Cæſar*, is it not a ſhame to the Pope to exalt himſelf above *Cæſar*, I mean above a King? *Rom.* 13. 1. *John* 10. 36.

The Papiſts anſwer that he got this ſovereign authority by donation from *Conſtantine*, but I will grant ſome Chriſtian Emperor was ſo fooliſh as to give his Empire, (which is neither likely, nor credible)

dible) yet I ſay it was not lawful to take it, if he will be a Miniſter of the Goſpel, or Succeſſor of the Apoſtles: for Chriſt hath expreſly forbidden his Apoſtles, and in them all the Miniſters of the Goſpel, all ſuch Dominions, ſaying thus unto them.

Mat.20.26 *The Kings of the Nations reign over them, and they that be great amongſt them, bear Rule or Dominion, but it ſhall not be ſo with you*; which words being prohibitory, ſhew that they muſt not reign like Kings of Nations, but they muſt ſerve in the Church, and be diligent in the great Charge, that Jeſus Chriſt hath

hath laid upon them; and therefore the Pope hath no Authority over Kings and Princes, that may be ſeen by theſe words of *Tertullian.* *Colimus Imperatorem ut hominem à Deo ſecundum, & ſolo Deo minorem*; *We honour the Emperor as the next man to God, and inferior to God only.* And again he ſaith, that Princes are *à Deo ſecundi, poſt eum primi, ante omnes & ſuper omnes*; *The ſecond to God, the firſt next after God, and before and over all men.* *Optatus*, ſaith, *Super Imperatorem non eſt niſi ſolus Deus, qui fecit Imperatorem*; *There is none above the Emperor but*

Tertul. in Apolog.

Optat. contra. Parmen. l. 13.

but God only which made the Emperor; and *Chryſoſtome* ſaith, *parem nullum ſuper terram habet, He hath no equal on Earth.* And *Gregory* Biſhop of *Rome* himſelf affirmeth, *that Power is given to Princes from Heaven, not only over Souldiers, but Prieſts alſo*; and therefore it is evident that the Pope hath no Authority over Kings and Princes: nor to kill thoſe they call Heretick; for that Doctrine which they teach is contrary to Chriſts Doctrine, as we may read in St. *Luke.*

Chryſ. ad Pop. Anthi. Hom. 2.

Luke 9. 35. 36.

Becauſe the *Samaritans* would not receive Jeſus Chriſt his Diſciples *James* and

and *John* ſeeing this, ſaid, *Lord wilt thou that we command Fire to come down from Heaven, and conſume them; but Chriſt turned and rebuked them, and ſaid, ye know not what manner of Spirit ye are of, for the Son of man is not come to deſtroy mens Lives, but to ſave them.* It is certain that all Papiſts are not in that Opinion; ſome of them are very good, and I know ſome who would ſtart, if they ſhould hear ſuch a Doctrine; but yet it is clear that this Doctrine is taught and practiſed amongſt them. Their ſeveral Plots here in *England*, their Maſacres in

Ire-

Ireland, *France* and other Countries, as we may read in Hiſtory, and their proper words as they are written here, prove it evidently.

Decret. Con. Lateran. ſub. Inn. pap. celeb. cap. 3. *Si verò Dominus temporalis requiſitus & monitus ab Eccleſia, terram ſuam purgare neglexerit ab hac Hereticа fœditate, per Metropolitanum Excommuncationis vinculo Innodetur, & ſi ſatisfacere contempſerit, ex tunc vaſallos ab ejus fidelitate denuntiet abſolutos, & Terram exponat Catholicis occupandam*; *That is, if a Prince being admoniſhed and required by the Church, ſhall refuſe to purge his Country of that foul Hereſie, let him be Ex-*

Excommunicated by the Biſhop; and if he refuſeth to give ſatisfaction, from that time let him pronounce his Subjects diſcharged of their Allegiance, and expoſe his Country to be poſſeſſed by the Catholicks.

And in the following words great Indulgences and Privileges are granted to them which ſhall endeavour to deſtroy thoſe they call Hereticks. *Catholici, qui crucis aſſumpta Charactere, ad Hereticorum exterminium ſe accinxerint, illa gaudeant indulgentia, illoque Privilegio ſint muniti, quod accedentibus in Terræ Sanctæ ſubſidium conceditur.* Let the Catholicks, who

who taking the ſign of the Croſs, ſhall attempt to root out the Hereticks, rejoyce in that Indulgence, and be defended with that Priviledge, which is granted to them who go to the Aid of the Holy Land.

Therefore I conclude that the Pope hath no power to depoſe Kings and Princes, nor to kill thoſe that he calls heretick, and that the Roman Church addeth to the Word of God, and thinketh above that which is written, and therefore ſhe is heretick. And if according to their Doctrine, thoſe which are heretick may be killed lawfully, and

and their Land poſſeſſed by the Catholicks, they being themſelves heretick, as it is proved clearly, I let to the Reader to draw the Concluſion.

6ly, Jeſus Chriſt being about to leave the World, and his Diſciples afflicting themſelves, he doth not comfort them, by ſaying I leave you my Body, under the Species of Bread and Wine, but he tells them, *The poor always ye have with you, but me ye have not always; I came forth from the Father, and am come into the World; again I leave the World, and go to the Father.* He tells them that his Father

Iohn 12. 8.

16. 28.

ther will protect them, and ſend them his Holy Spirit, and that he is going to prepare them a place in Heaven. He tells them of his Interceſſion, and of his Second coming, and *that the Heaven muſt*
Act. 3. 21. *receive him, until the time of the reſtitution of all things.* By theſe words it appeareth clearly that it is contrary to the holy Scripture, to ſay, that the Body of Jeſus Chriſt is yet upon Earth; yet the *Roman* Church believes that Chriſts Body is ſtill upon Earth in ſeveral places, therefore ſhe addeth to the word of God, and thinketh above that which

which is written, therefore ſhe is Heretick.

I know what the Church of *Rome* ſaith for the Proof of her Belief; her principal Argument is this; *Chriſt took Bread and gave thanks, and ſaid, Take ye and eat, this is my Body, which is broken for you.* Mat.26.26 Jeſus Chriſt ſaith the *Roman* Church, is true: He hath ſaid in giving the Bread, *this is my Body*, therefore this Bread ought to be changed into the true Body of Jeſus Chriſt; and to ſhew (ſhe ſaith) that it is not the Figure of Jeſus Chriſt, and theſe words, *this is my Body*, are not Metaphorical (as the

the Proteſtant Church believeth) becauſe he ſaid, *which is broken for you*; now it is not the Figure of Jeſus Chriſt, which was broken for us, but the true Body.

To which I anſwer, it is certain that Jeſus Chriſt is true, and though he ſaid, *This is my Body which is broken for you*, and that it was the true Body of Jeſus Chriſt which was broken for us, and not the Figure; that doth not hinder theſe words from being Metaphorical: And to let you ſee clearly, obſerve my Reaſon. *This is my Body which is broken for you*, (is) that is to ſay, ſig-

ſignifieth or repreſenteth, as you may ſee in ſeveral other paſſages of the Scripture, as for example in this; *the Rock was Chriſt*, where this word (*was*) means *did ſignifie or repreſent*. *Which is broken for you*, the Relative (*which*) doth not ſerve to ſhew the Tranſubſtantiation, or that the Bread is changed into the true Body of Jeſus Chriſt, becauſe it is related to the word (*Body*) and not to the propoſition *This is my Body*; it hath relation to the Attribute, and not to the Subject; that which, according to Cardinal *Cajetan*, hindereth not this Propoſition to

be Metaphorical, no more than this, *the Rock was Christ*; for if the Evangelist had added, which was crucified, or which was raised again; as the Relative, (*which*) would not hinder this Proposition from being Metaphorical; likewise these words, *which is broken for you*, hinder not the other Proposition, to be Improper or Metaphorical.

Mark that his Body was not broken before he Suffered. How did he say then, *which is broken*, before it was broken? there is no sense of it but this; the Bread was broken, and signified that his Body should

ſhould be broken; now as the breaking of the Bread, did ſignifie the breaking of his Body, ſo the Bread muſt ſignifie his Body: But as his Body was not broken indeed, when the Bread was broken, ſo the Bread could not be his Body indeed, for then his Body ſhould have been broken, when the Bread was broken. If, becauſe Chriſt ſaith, *This is my Body, this is my Blood*, they will have theſe words to be expounded Literally; why then do they not expound the other words of Chriſt Literally alſo, as concerning the Cup? for the

Text ſaith that he took the Cup, and ſaid, *This is my Blood.* I am ſure they will not ſay that the Cup was the Blood of Chriſt, (as the words be) but they will grant a Figure in thoſe words, namely *Continens pro Contento*, that by the Cup is meant the Wine in it; if then they will admit a Figure in this, why may not there be a Figure in the other? namely, *Signatum pro Signo*, that theſe words, *this is my Body* ſhould be underſtood thus, the Bread is a Sign of my Body.

I may prove as well that Chriſt is a Door, becauſe he ſaith, *I am a*

Door

Door; or a Vine, becauſe he ſaith, *I am a Vine*; for his ſayings are alike; Figurative ſpeeches muſt not be conſtrued Literally: Now that they may ſee, that not we only ſay it is Bread and Wine after Conſecration, Chriſt himſelf doth call it Bread and Wine after he had given it as he did before; and in *Mark* he ſays, *I will Drink no more of the Fruit of the Vine*: Here Chriſt ſaith, that it was the Fruit of the Vine, which he drank, but his Blood is not the Fruit of the Vine, therefore Wine was his Drink, and not Blood; Therefore after

Verſe. 27. *Mark.* 14. 25.

Conſecration, Wine was ſtill Wine. And St. *Paul* ſaith plainly and expreſly, *that the Communicant doth eat Bread, ergo,* it remaineth Bread after the words of Conſecration: For if it were Tranſubſtantiated into the Body of Chriſt, then were there no Bread to eat, but the Body of Chriſt is the thing that ſhould be eaten, and ſo it ſhould not be called Bread.

1 Cor. 11, 26, 27, 28.

What I ſay, may be ſeen again by theſe words of Jeſus Chriſt, when he ſaid *that he was the Bread of Life, and that all which would live, muſt eat him*; his Diſciples murmured untill he expounded his words

Epheſ. 3. 17.

words, and how did he expound them? thus, *He that cometh unto me hath eaten, and he that believeth in me hath drunk.* After, when he inſtituted this Sacrament in like words, they murmured not, which they would as before, if he had not reſolved them before, that to eat his Body, and to drink his Blood, was nothing but to come to him, and believe in him: After he had ſaid ſo, they murmured not, becauſe they did ſee ſome reaſon in it. And as it is plainly ſaid, *this is my Body*, ſo it is plainly ſaid, *theſe words are Spirit*, that *John 6.63.*

is they must be understood Spiritually, and not Literaly; so saith *Austin*, *Believe and thou hast eaten.*

August.

It was Christs manner to teach by Similitudes, and Figures, shewing one thing by another. For example, Christ calleth the Lamb the Passover, in place whereof this Sacrament succeeded, and therefore presently after they had eaten the Passover, Christ Instituted this Sacrament to be used for it; Christ, I say, called the Lamb the Passover, and yet the Passover was this, an Angel passed over the houses of the *Israelites*, and struck the *Aegptians*; this

this was not a Lamb, and yet becauſe a Lamb was a Sign of this Paſſover, as the Bread and Wine is of Chriſts Body, therefore Chriſt called the Lamb the Paſſover, as he called the Bread and Wine his Body. That may be ſeen again in Circumciſion, Baptiſme, and the Cup. For Circumciſion is called the Covenant, and yet Circumciſion was nothing but the cutting away of a skin; and the Covenant is this, *In Abrahams ſeed all Nations ſhall be bleſſed, I will be their God, and they ſhall be my people, I will defend and ſave them, and they ſhall ſerve and worſhip*

me. This is not Circumciſion, and yet as though Circumciſion were the Covenant it ſelf, it is called the Covenant, becauſe it ſignifieth the Covenant; ſo Bread and Wine are called Chriſts Body, becauſe they ſignifie Chriſts Body.

Baptiſme is called Regeneration, and yet Baptiſm *is a dipping our Bodies in water*, and Regeneration is the renewing of the mind to the Image wherein it was created. This is not Baptiſm, and yet as though Baptiſm were Regeneration it ſelf, it is called Regeneration; becauſe it ſignifieth Regenera-

neration; ſo the Bread and Wine are called Chriſts Body and Blood, becauſe they ſignifie them.

And the Cup is called the New Teſtament, and yet the Cup is but a piece of Metal, filled with Wine, and the New Teſtament is, *he which Believes in the Son of God ſhall be ſaved.* This is not a Cup, and yet as though the Cup were the New Teſtament it ſelf, it is called the New Teſtament; ſo the Bread and Wine are called Chriſts Body and Blood, becauſe they ſignifie Chriſts Body and Blood.

And this Doctrine of ours

ours may be confirmed, becauſe every Sacrament was called by the thing which it ſignified, and yet never any Sacrament was taken for the thing it ſelf; what reaſon have they then to take this Sacrament for the thing it ſelf, more than all the reſt? It is the conſent of all Writers, that a Sacrament is a Sign, therefore not the thing ſignified no more than the Buſh at the Door, is the Wine in the Cellar.

But what then, will the Papiſts ſay, is there nothing in the Sacrament but Bread and Wine? Nay, we ſay not that the Sacrament is nothing

but

but a bare Sign, or that we receive no more than that you ſee; for Chriſt ſaith that it is *his Body*, and *Paul* ſaith, that it is the *Communion of Chriſts Body and Blood*: Therefore there is more in Sacramental Bread than in common Bread; though the nature be not changed, yet the uſe is changed; it doth not only ſerve the Body as it did before, but alſo it bringeth a Bread with it which nouriſheth the ſoul; for as ſure we receive Bread, ſo ſure we receive Chriſt. And you may ſee this by this Similitude; Thou haſt an Obligation in thy hand, and I ask

ask thee what haſt thou there? and thou ſayſt, I have here an hundred Pounds; why, ſay I, there is nothing but Paper, Ink and Wax. Oh, but by this, ſayſt thou, I will recover an hundred Pounds, and that is as good. So this is as good, that under theſe Signs you receive the vertue of Chriſts Body and Blood by Faith, as if you did eat his Body, and drink his Blood indeed.

7th. This Doctrine of Tranſubſtantion is alſo contrary to the Senſes, to Reaſon and to the Holy Fathers.

When the Church of *Rome* would oblige me to be-

believe that what my Senſes behold, is not Bread nor Wine, but the true Body and Blood of Jeſus Chriſt, it is clear that it is contrary to them, ſince they are ſenſible of the contrary; for my eyes ſee them to be Bread and Wine; I ſmell Bread and Wine; I taſte Bread and Wine; and my hands feel Bread and Wine.

They confeſs with us that it is contrary to the Senſes, but that this Myſtery ought not to be meaſured by the Senſes, and that Jeſus Chriſt being true, and having taken Bread and Wine, ſaying, this is my Body, and this

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is my Blood; this Bread and Wine muſt be changed into his Body and Blood: that indeed it is contrary to the Senſes, but they ought not to be Judges in the Myſteries of Faith.

I anſwer that Jeſus Chriſt made uſe of the Senſes to prove to his Apoſtles, that he was not a Spirit; but a Body, when he ſaith to them, *handle me and ſee, for a Spirit hath not fleſh and bones as ye ſee me have*; and if the Fathers diſputing againſt the *Marcionites* and *Eutichians*, the former of which believed that Jeſus Chriſt had not a true body, but

Luk. 24. 32.

but only the appearance; and the latter, that the ſubſtance of his body was changed into the Godhead, after his Reſurrection: they made uſe of the ſame words of Jeſus Chriſt, *handle me and ſee, for a Spirit hath no fleſh and bones as ye ſee me have.* To prove the falſity of their belief, I may, after their example, make uſe of my Senſes in the Sacrament of the Euchariſt, and ſay, to let the Church of *Rome* know, that what they believe to be the true Body and Blood of Jeſus Chriſt, is truly Bread and Wine, *handle and ſee.*

They ſay beſides that, the

the reaſon why Chriſts Body is not ſeen in the Sacrament, it is becauſe he is there miraculouſly, and that there is a Miracle in the Sacrament; whereunto I anſwer, that if the Bread be turned into the very Body of Chriſt, by a miracle, then ſhould it appear viſibly ſo: for the nature of every Miracle is to be viſible to the outward eye and Senſes, as when Chriſt turned Water into Wine; it was viſibly Wine; when *Moſes*'s Rod was turned into a Serpent, it was viſibly a Serpent; and ſo if the Bread be turned into the very Body of Chriſt, it is viſibly

visibly a body, if they will hold a miracle therein. But *Austin* answereth there is no miracle in the Sacrament, saying thus, *Honorem tanquam Religiosa possunt habere, stuporem tanquam Mira non possunt: the Sacraments may have honour as things Religious, but are not to be admired as Miracles.* *Aug. tom. 3. de trin. l. 8. c. 12.*

8ly, It is also contrary to reason, first because it supposes the same body in several places at one time; a body may be considered objectively at one time in several places, but that it should be physically or substantially in many places at one time altogether,

ther, as the Church of *Rome* would have, which ſaith and obligeth to believe, that the Body of Jeſus Chriſt is ſubſtantially in Heaven, and Earth, and in every place, where the Prieſt pleaſeth to Conſecrate, or pronounce theſe words, *This is my Body, this is my Blood*; and in every part of the Conſecrated Bread; ſo that if you divide it into a thouſand parts, it is there in every part wholly: it is that which is contrary to reaſon, becauſe according to reaſon, a body of ſix foot in dimenſion, cannot occupy no more place, than the circumference of

ſix

ſix foot; and though it may be ſucceſſively in ſeveral places, yet it cannot at the ſame time.

And theſe words of *Peter*, whom the Heaven must receive until the times of reſtitution of all things prove my ſayings evidently. For if his Body be in Heaven, and that he hath a true Body (as all men know he hath) how can it be that it ſhould be both in Heaven and in Earth, as touching his Body, at one time? for though he have a glorified Body, yet he retaineth the nature and property of a true Body ſtill, which can be but in one place at once

Act. 3. 22.

once, and ſo ſaith *Auſtin*, *Corpus Domini in quo reſurrexit, uno tantum loco eſſe poteſt; The Body of the Lord wherein he roſe again, can be but in one place only.*

Aug. in Joan. tract. 3.

Secondly, It is againſt reaſon, becauſe it maketh Accidents exiſt without any Subject; it is the nature of Accidents to be joyned to their Subject: as for example, it is the nature of the whiteneſs of a ſtone to be joyned to the ſtone; ſo that if you deſtroy the nature or ſubſtance of the ſtone, you muſt of neceſſity deſtroy its whiteneſs, and other its Accidents, and according to the opinion of mo-

modern Philoſophers, who ſay that Accidents are nothing elſe than matter modified, that is to ſay, as it is diſpoſed to this or that faſhion, it followeth that Matter cannot be deſtroyed without its Accidents being deſtroyed likewiſe with it. It is the opinion of *Irenæus*, who ſaith, *that we cannot conſider water, without its humidity, nor fire without heat, nor a ſtone without hardneſs; theſe things being ſo united, that the one cannot be without the other, but that they muſt exiſt together.* And the Church of *Rome* teacheth the contrary, for in their myſtery *Irenæus.*

of

of Transubstantiation, they put the Accidents without any Subject; they put colour and quantity without matter, smell and taste without substance; hardness and humidity without there being any thing that is hard and moist, which I may very well say or affirm is contrary to reason.

Ninthly, Likewise it is contrary to the holy Fathers; they say that the Eucharist Consecrated is Bread, such as we eat and which satisfieth the Belly.

Theod. dial. 2. *Theodoret* saith, *Neque enim signa mystica post sanctificationem recedunt à natura*

tura ſua, manent enim in priore ſubſtantia, figura & forma, & videri & tangi poſſint ſicut prius, that is, *The myſtical ſigns after conſecration do not depart from their nature, for they abide ſtill in their former ſubſtance, figure and form, and may be both ſeen and felt as before.*

The ſame *Theodoret* ſaith, that *Jeſus Chriſt hath honoured the viſible Symbols with the name of his Body and Blood, not in changing their nature, but in adding grace to it.* *Theod. dial. 1.*

Chryſoſtome ſaith that the myſtical Simbols do not loſe their proper nature, but remain in their *Chriſoſt. epiſt. ad Cæſarium.*

first ſubſtance, as the Body of Chriſt hath preſerved the true ſubſtance of a Body, when it was glorified.

Pope Gel. in lib. de duab. nat. adverſus. Neſt. & Eutich.

And Pope *Gelaſius* ſaith, that the Conſecrated Bread is honored with the name of the Body of the Lord, and yet the nature of Bread remaineth in it; *non deſinit, inquit, ſubſtantia vel natura Panis & Vini: & certè, Imago & ſimilitudo Corporis & Sanguinis Chriſti in actione miſteriorum Corporis Chriſti Celebratur.* *The ſubſtance*, ſaith he, *or nature of Bread and Wine doth not ceaſe, and verily there is the Image and Similitude of the Body*

Body and Blood of Christ celebrated in the action of the mysteries of the Body of Christ.

Origines saith thus, the Bread that is sanctified with the word of God, as touching the material substance thereof, goeth into the belly, and forth again like other meats. *Origines in Mat. 15.*

Chrysostome writing to the people of *Antioch*, saith, *God giveth us things spiritual under things visible and natural*; and again. *Being sanctified, it is delivered from the name of Bread, and is exalted to the name of the Lords Body, although the nature of the Bread still remaineth.* *Chrisost. to the people of Ant. in Hom. 6.*

Juſtin Biſhop of *Lions* and Martyr.

Juſtin Martyr Biſhop of *Lion* ſaith, *that our fleſh is nouriſhed with the Cup, which is the Blood of Chriſt, and is increaſed with the Bread which is the Body of Chriſt.* This paſſage deſtroyeth thoſe of the Roman Church, who becauſe they believe that the Bread and Wine are changed into the Body and Blood of Chriſt, are compelled to ſay that our Body is not nouriſhed with the Bread and Wine but with their Accidents, or by ſome Subſtance that God createth.

Tert. lib. 4. adv. Marc. c. 40.

Tertullian ſaith, *Jeſus Chriſt took the Bread, and giving it to his Diſciples made*

made it his Body, saying this is my Body, that is to say, (saith *Tert.*) *the figure of my Body.*

And *Austin* saith, *Non dubitavit dominus dicere, hoc est Corpus meum, cum daret signum Corporis sui. The Lord doubted not to say, this is my Body, when he gave but the sign of his body.* *Aug. Con. Adam.*

Christi miranda patientia adhibuit Judam *ad convivium, in quo Corporis & Sanguinis sui figuram discipulis tradidit. The admirable patience of Christ,* (saith *Austin*) *admitted* Judas *to the banquet, wherein he delivered to his Disciples the figure of his Body and Blood.* *Idem in Psal 8.* *Idem Epist. ad Bonif.*

He saith that the Sacra-

ments are called by the name of the things they represent.

The Sacrament then of the Lords Supper may be taken either conjunctively with what it represents, and in this sense it is said to be the Body and Blood of Christ; or separately from the things which it signifieth, and in this sense, it is the type, the symbole, or figure of the Body and Blood of Jesus Christ; and that is to be seen in the affairs of the World, where we say the letters which are brought, wherein is contained the pardon, which the King giveth to a Cri-

minal, are the Kings pardon.

Baronius saith, that *Theodore* Bishop of *Rome*, for the Condemnation of *Pyrrus*, and the Council held at *Constantinople* for the Condemnation of *Photius*, took the Consecrated Cup, and poured ink into it, and having dipped their Pens into these two mixt liquors, they subscribed the Depositions of these men. If they had believed that the consecrated Wine was the blood of Jesus Christ, as now the Church of *Rome* believeth, is it credible that they would have mixt ink with it, and dipped their Pens with it? Baron. an. 648. n. 15. an. 868. n. 3.

no, it is not to be believed, for the Church of *Rome* would not do ſo now, but would believe they ſhould commit an horrible Sacriledge.

That which confirms all that I am about to alledge from the Fathers againſt the pretended myſtery of Tranſubſtantiation, is, that when they diſputed againſt Idolaters, they confuted them with theſe words; *Why do ye adore what your hands have made, and which hath neither ſpeech, nor motion, and which is ſubject to fire, and to corruption, and to be ſtollen away by Thieves?* If at that time, they had believed

lieved that Jesus Christ had been under the Accidents of Bread and Wine, and if the fathers had taught that Doctrine, it is most certain the Idolaters would have retorted their argument, and have said, that the God which they adored in the Bread was a work of their own hands, which hath neither speech, nor motion, but was subject to corruption, to fire, and to be stolen away; but we do not find they made such an Answer. Therefore it is a sign that this Doctrine was not taught by the Fathers but was contrary to them. Moreover

if they had believed Transubstantiation, that is to say, the changing of the Bread and Wine into the true Body and Blood of Jesus Christ, they would not have failed to instruct us that a body is under a point, that it hath Accidents without any subject; that it is after the manner of a Spirit; they would have taught us what nourishes our bodies in the receiving of the Sacrament, and from whence come the worms which are ingendred in the Bread; they would have told us what kind of action it is which maketh Christ exist under the Species of

Bread

Bread and Wine: whether it was a *Reproduction*, or *Adduction*, or *Obiication*. I say they would have taught us all these things, since the Church of *Rome*, giveth now a particular Instruction in it: now since they were as wise and learned, as the present Doctors of the Church of *Rome* now, and since they said nothing of it, it is a mark that this Doctrine was contrary to their opinion.

And when they disputed against the *Marcionites*, and *Eutichians* the former of which believed that Jesus Christ had not a true Body, but only

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an appearance; and the latter that the ſubſtance of his body was changed into the Godhead after his Reſurrection; they alledged theſe words of our Lord, *Handle me and ſee, for a Spirit hath no fleſh and bones as ye ſee me have.* If they had believed that in the Lords Supper the Accidents had continued without the ſubſtance of Bread and Wine (as the preſent Church of *Rome* believes) the *Marcionites* would not have failed to alledge this example to prove that the ſenſes perceived in Jeſus Chriſt an appearance of a body without reallity, as they did

Luk. 24. 39.

did see in the Lords Supper an appearance of Bread and Wine when they were not really there. But so it is that they did never alledge such an example; therefore I may truly say that this was not the belief of those times, and that it was contrary to the opinion of the antient Fathers.

And to shew you the right Father of Transubstantiation, it was one of the dreams of *Innocentius* the third in the year of our Lord 1215. So many years passed before Transubstantiation was named, and then a Pope set it first on foot; so it came out of

Rome,

Rome, and for want of Scriptures hath been defended with Fire and Sword.

You see then that the Doctrine of Transubstantiation is contrary to the holy Scriptures; and since notwithstanding the Roman Church doth believe it, it is evident they add to the word of God, and think above that which is written, and therefore they are Heretick.

The Roman Church doth not only think above that which is written, and add to the word of God; but also diminisheth from it, as I will shew you evidently.

1 Cor. 14. 7. 8. 9. &c.

First,

Frſt the Apoſtle of the *Gentiles* will not only have us to ſpeak in the Church with a known tongue; but alſo he ſheweth the confuſion of them which ſpeak in an unknown. *Except Pipe or Harp*, ſaith he, *give diſtinction in the ſound, how ſhall it be known what is piped or harped? if the Trumpet giveth an uncertain ſound, who ſhall prepare himſelf to the Battle? So likewiſe you, except ye utter by the tongue words eaſie to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air. I thank my God*, ſaith he, *I ſpeak with tongues more than you all, yet in*

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the Church I had rather ſpeak five words with my underſtanding, that by my voice I might teach others alſo, then ten thouſand words in an unknown tongue. And the Roman Church muſt not ſay St. *Paul* thereby ſpeaketh concerning Sermons, and conſequently doth not ſpeak againſt her, becauſe ſhe preacheth in known tongue, for St. *Paul* ſpeaketh concerning Prayers, Pſalms, and Thankſgivings. *If I pray*, ſaith, he *in an unknown tongue, my ſpirit prayeth, but my underſtanding is unfruitful. What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo; I will ſing*

v. 14. 15. 16.

ſing with the Spirit, and I will ſing with the underſtanding alſo; elſe when thou ſhalt bleſs with the Spirit, how ſhall he that occupieth the room of the unlearned ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? And notwithſtanding this ordinance of *Paul* and the confuſion of them which go againſt it, as it is declared by the compariſons of the Pipe, Harp, and Trumpet, the Roman Church prayeth, ſingeth, and giveth thanks in an unknown tongue: and though in the Primitive Church the Bleſſings and other common Prayers

ers were performed in the vulgar tongue, & *lingua auditoribus non ignota omnia peragebantur, & consuetudo ita ferebat ut tota Ecclesia simul psalleret, all things were dispatcht in a language not unknown to the people, and the custom was that the whole Church did sing together.* And a multitude of their Authors acknowledge, that the publick prayers in the first age were in a tongue, that the people understood. And though *Austin* saith, *Deus vult ut quod canamus, intelligamus, & humana ratione, non quasi avium voce canamus*; God requires that we understand what we sing, like men

Gretzer. def. cap. 16. lib. 2.

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endued with reason, and not chatter like birds.

Nevertheless, when the Bishops of *Rome* had mounted themselves to an eminent degree of grandeur in the world, then nothing would serve their turns, but they must be giving Laws, and prescribing Rules, though never so irregular and unreasonable; and as Conquerors usually bring in, and oftentimes impose their own language, on those they have subdued, and intied for their Slaves; so the Popes made it their business to plant their Roman Rites, Ceremonies and Language in what other Church-

Churches they could, that the ſame might afterwards ſerve as an argument of their Juriſdiction, and the others dependence.

It is then manifeſt the Roman Church diminiſheth from the Word of God, and thinketh above that which is written.

Secondly, St. *Paul* writes to the *Coloſſians*, *Let no man judge you in meat or drink*; and to the *Corinthians*, *Whatſoever is ſold in the Shambles, that eat, asking no queſtion for conſcience ſake: if any of them that believe not, bid you to a feaſt, and ye be diſpoſed to go, whatſoever is ſet before you, eat, asking no queſtion for conſcience ſake*; and

Coloſſ. 2. 16.

1 *Cor.* 10. 24. 25. 27.

and writing to *Timothy*, he saith, *every creature of God is good, and nothing to be refused, if it be received with thanksgiving.* And concerning Marriage, he saith, *Have we not power to lead about a Sister, a Wife, as well as other Apostles, and as the Brethren of the Lord and* Cephas. *And a Bishop can be the husband of one wife,* and in the thirteenth to the *Hebrews*, *Marriage is honourable in all, and the bed undefiled; but Whoremongers, and Adulterers God will judge*; and writting to *Timothy*, he saith, *forbidding to marry, and commanding to abstain from meats, is a Doctrine of Devils*

1 *Timot.* 4. 4.

1 *Timot.* 3.

Hebr. 13 4.

1 *Timot.* 4. 3. 6.

vils; if thou putteſt brethren in remembrance of thoſe things, thou ſhalt be a good Miniſter of Jeſus Chriſt nouriſhed up in the words of faith, and of good Doctrine, whereunto thou haſt attained. And Jeſus Chriſt himſelf honoureth ſo much the marriage of the Prieſts, that he chooſes the Son of the high Prieſt, *Zacharias*, to be his forerun-

1 *Cor.* 7. 2. ner. *Becauſe of fornication, ſaith* Paul *let everyman have his own wife*; that is, whoever hath not the gift of continency, whether Clergy or Lay-man; ſo ſaith *Chryſoſt. hom.* 19. upon theſe words. And the Roman Church commandeth to abſtain

ſtain from meat in certain time and days, and all Biſhops and Prieſts to marry; and in the Council of *Nice*, of which the Eccleſiaſtical Hiſtorian *Socrates lib.* 1. *c.* 11. writes thus. It pleaſed ſome of the Biſhops to bring in a *New Law* into the Church, that thoſe that were dedicated to the holy Miniſtry, *viz.* Biſhops, Prieſts, or Elders, and Deacons ſhould not keep any longer with their wives: But *Paphnutius* an *Egyptian* Biſhop, who had one of his eyes pluckt out formerly for the Teſtimony of Jeſus, ſtood up in oppoſition thereunto, crying out aloud, that they

ſhould

ſhould not impoſe ſo hea-
vy a yoak, for the Marri-
age Bed was honourable,
and Matrimony unpollu-
ted, leſt with too much
preciſeneſs they ſhould ra-
ther hurt the Church; for
all men could not bear the
exerciſe of Continency, and
that accompanying with
mans lawful wife, was no
breach of chaſtity. Which
prevailed ſo far, that th
Council acquieſcing in hi
opinion, only decreed tha
Clerks ſhould not accom
pany with other women
beſides their wives.

But *Gregory* the ſeventh
by cruel decrees of Ex
communication, deprive
Miniſters of their lawfu
wives

Wives, and compelled the Clergy to the Vow of Continency; and the Council of *Trent* forbids Marriage unto all thoſe that are in Orders, and curſeth thoſe that ſay that they may marry. *Si quis dixerit Clericos in ſacris Ordinibus conſtitutos, vel Regulares caſtitatem ſolemniter profeſſos poſſe Matrimonium contrahere, contractumque validum eſſe, non obſtante Lege Eccleſiaſtica vel Voto, & oppoſitum nihil aliud eſſe quam damnare Matrimonium, poſſeque omnes contrahere Matrimonium, qui non ſentiunt ſe caſtitatis, etiamſi voverint, habere donum, Anathema ſit.* *Conc. trid. Seſſ. 23. Can. 11.*

It is then manifeſt the *Ro-*

man Church diminisheth from the Word of God, and thinketh above that which is written.

She forbiddeth also the reading of the holy Scriptures to the common People; and in the Council of *Trent*, it is written, if the reading of the holy Scripture, is permitted indifferently in a known Tongue amongst all People, it will be more hurtful than profitable. And so the *Roman* Church is wiser than St. *John*, which saith, *Search the Scriptures, for in them ye think ye have eternal life*; and wiser than St. *Paul*, who writing both to the Bishops, and all his Bre-

Conc. Trid.

John 5.39.

thren

thren, either Men or Women, either young or old, ſpeaketh thus: *I charge you by the Lord, that this Epiſtle be read unto all holy Brethren*; and writing to the *Coloſſians*, he ſaith, *When this Epiſtle is read amongſt you, cauſe that it be read alſo in the Church of the* Laodiceans, *and that ye likewiſe read the Epiſtle from* Laodicea. 1 *Theſſ.* 5. 27. *Coloſſ.* 4. 16.

The People of *Berœa* were highly commended that they ſearched the Scriptures, to ſee whether thoſe things were true or no, which *Paul* himſelf teacheth. For whoſoever he be, though he were an Angel from Heaven, if he *Act.* 17.

teach Matters contrary to the Doctrine of the holy and Canonical Scriptures, we are to hold him accur-
Gal. 1. 8. sed, as the Apostle of Jesus Christ commandeth; and the Church of *Rome* forbiddeth them to the common People, saying, it is perilous, it causeth schisms, Sects, and Heresies, as if she were wiser than Christ, St. *John* and St. *Paul*.

Mat. 26. 27. Thirdly, We read in St. *Matthew*, *Christ took the Cup and gave it to them, saying, drink ye all of it*; and the *Roman* Church will have no body to drink of the Cup but the Priests; thinking Jesus Christ spake to the Priests only, when he said

ſaid, *drink ye all of it*. But St. *Paul* writing to the *Corinthians*, amongſt whom were more Laicks than Prieſts, ſheweth the contrary, ſaying, *Let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.* And though in the general Council of *Conſtance*, the *Roman* Church doth confeſs this holy Sacrament was received in the primitive Church with the Bread and the Cup; yet in the general Council of *Trent* ſhe ſpeaketh thus: *If any man ſaith, that the Catholick Church had no juſt Reaſons to give the Communion to the Laicks, and Clerks*

1 Cor. 28.

Conc. Conſ. Seſſ. 13.

Conc. Trid. Seſſ. 21.

who do not ſay Maſs, under the Accidents of Bread only, and that ſhe erred in that, let him be Anathema.

Their Reaſons why they took the Cup from them, are (ſay they) many Inconveniencies and ſeveral Abſurdities. But beſides, there is no Inconveniency; though there ſhould be any, it ought not to be above the Commandment of Chriſt and *Paul*. Chriſt, the primitive Church, and the Apoſtles, were very wiſe and prudent; and ſeeing they have commanded and given the Sacrament with the Cup, the *Roman* Church ought to follow their example, and obey them.

them. If there were any Inconveniency, Jesus Christ, who is very wise, and the Apostles, should have remedied it; therefore since they have not forbidden the Cup, the *Roman* Church must not forbid it. And as well and by as good Authority may they take the Bread from the People likewise; and Pope *Gelasius* did decree that all they should be Excommunicated, which would receive but in one kind; therefore, as you may read in the beginning of this Treatise, since that Church is Heretick, which addeth to the Word of God, or diminisheth from it, or thinketh

Comperimus de Consecr. Disp. 2.

above that which is written; the Church of *Rome* taking away the Cup from the common People, and from the Clerks which are not Prieſts, it is clear that ſhe diminiſheth from the holy Scripture, ſince we are commanded to drink of the Cup; for, as it is ſaid here above, Chriſt ſaith, *Drink ye all of it*; and St. *Paul* ſpeaking indifferently unto all, ſays thus; *Let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup*; and conſequently it is manifeſt, that ſhe is Heretick.

They ſay, the true Church of God here upon Earth is viſible to the outward

ward eye, and was ſo always; and ſo they tell us, that our Church is not the true Church of God, becauſe it was not always viſible to the outward eye; for where was your Church (ſay they) before *Calvin*, *Luther*, and thoſe that you call Reformators?

To which I anſwer, That though the true Church of God here Militant upon Earth were always, yet ſhe was not always viſible to the outward eye; pray let them tell me, where the Church was viſible, when being gathered at *Jeruſalem*, there aroſe a great Perſecution againſt her, in ſo much as they were all ſcat-

ter'd: for as it is said in the Acts 8.1. *Acts, At that time there was persecution against the Church that was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria.* Where was the Church of God visible when Jesus Christ was smitten, and all the rest were scattered and hid, as it is written in *Mark*? Where was the Church visible in the time of *Elias* the Prophet, when he complained that he was left alone? *O Lord*, said he, *they have forsaken thy Covenant, they have destroyed thine Altars, and slain thy Prophets with the sword, and I am left alone.* 1 Kings 19. 11.

alone. By these words, *I am left alone*, every body may see that *Elias* knew not where was the true Church of God; though as it is manifest by the Answer which God gave him, there were, besides him, seven thousand true worshippers of God yet remaining, which had not bowed their knee to *Baal*. The true Church of God then may be, though she is not visible to the outward eye. So was the Primitive Church, in the time of the Heathen Emperors; so she was in the days of Queen *Mary* here in *England*; so she was in the other Times, when she was persecuted by

by the *Romiſh* Popes; and ſo ſhe was before the days of *Calvin*, *Luther*, and all the other Reformators; ſhe had her ſecret Meetings and Aſſemblies, though unknown to her Perſecutors; there were in thoſe days many true worſhippers of God, which were not partakers of the Errors and Corruptions of the Church of *Rome*, and who had their ſecret Meetings amongſt themſelves, though they were unknown, though they were not viſible to the *Papiſts*. And therefore they do not conclude well, when they hold ſtifly that the Church of *England*, is not the true Church of God,

God, becauſe before the days of *Calvin*, *Luther*, and other Reformators, ſhe was not viſible to their eyes; ſeeing I have proved clearly that a Church may be a true Church of God, though not viſible to the outward eye.

They hold beſides, their unwritten Traditions to be received with equal and like Authority, as the holy Scripture; and conſequently, they hold the ſacred Scripture to be imperfect, and not contain all things neceſſary to Salvation. That this is their Doctrine, may be ſeen in the *Council of Trent*, by theſe following words: *Nec non traditiones ipſas*, *Concil. Trid. 1. decret. 4. Seſſ.*

ipſas, tum ad fidem tum ad mores pertinentes, tanquam vel ore tenus, à Chriſto, vel à Spiritu Sancto dictitas, & continua ſucceſſione in Eccleſia Catholica Conſervatas, pari pietatis affectu ac reverentia ſuſcipit ac veneratur. That is, *This general Council receiveth and honoureth with an equal piety and reverence the Traditions as well belonging to faith as manners, as they were dictated by the Holy Ghoſt, or by the very mouth of Chriſt, and kept in the Catholick Church by a continual Succeſſion.* And again in this ſame Seſſion, *Qui traditiones prædictas ſciens & prudens contempſerit, Anathema ſit. Whoſoever know-*

knowing the ſaid Traditions, and ſhall purpoſely contemn them, let him be Anathema. And Pope *Leo* the fourth, ſaith thus, *He that receiveth not without difference the Popiſh Canons, as well as the four Goſpels, believeth not aright, nor holdeth the Catholick Church effectually*; and ſo they do not hold the holy Scriptures to be perfect, and to contain all things neceſſary to Salvation, which is againſt theſe words of *John, Theſe things are written that ye may believe, and that in believing you may have life eternal.* Contrary to St. *Paul*, who ſaith, *Thou haſt known the holy Scriptures, which are able* 2 *Tim.* 3. 15.

able to make thee wise unto Salvation through Faith which is in Christ Jesus.

Chrysost. in Mat. 24. Hom. 4. And contrary to *Chrysostom*, who saith, *Whatsoever is requisite for our Salvation is contained in the Scriptures:*

Idem in 2. Thess. 1. And in another place he speaketh thus; *All things are clear and manifest in the Scriptures; and whatsoever things are needful, are manifest there.*

Therefore I conclude thus, since, as saith *Iræneus*, l. 5. c. 17. *Heretici sunt qui supra Scripturam sapiunt*; and since that Church is Heretick which is obstinate in her Errors; and since that Church is obstinate in her Errors, which refu-

refuſeth to obey the holy Scripture in ſeveral points both of faith and practice; and ſince that Church refuſeth to obey the holy Scripture which addeth to the Word of God, and diminiſheth from it, and thinketh above that which is written; for God ſaith, *Ye ſhall not add unto the word which I command you, neither ſhall you diminiſh from it.* Deut. 4. 2. The *Roman* Church adding to the Word of God, and diminiſhing from it, and thinking above that which is written, (as I have prov'd clearly) it followeth that ſhe refuſeth to obey the divine and ſacred Scriptures; and conſequently, that

that she is obstinate in her Errors; and therefore that she is Heretick. I could say more, but I think this sufficient to prove what I did undertake in this small Treatise.

It is then with good reason I am gone out of that Communion; when I was amongst them, I dare say, both my Ignorance and Zeal were such these last few years, that the special Motives which induced me to enter into a Covent, being about 17 years old, was to Preach the Holy Gospel unto them that I did believe deceived, and to give the light of the Truth

Truth to the *Proteſtants*, which I thought to live amidſt the darkneſs of Ignorance. I continued in that reſolution about 11 years, and being ready to perform it, that which happened to St. *Paul*, almoſt happened unto me; for as he went unto the High-Prieſt, and deſired Letters from him to *Damaſcus* to the Synagogues, that if he found any of this way, whether they were Men or Women, he might bring them bound unto *Jeruſalem*; and as he came near *Damaſcus*, ſuddenly ſhined round about him a light from Heaven; he fell to the earth, and heard a voice

ſay-

saying unto him, *Saul, Saul*, why perſecuteſt thou me? it is hard for thee to kick againſt the pricks; and he trembling ſaid, what wilt thou have me to do, O Lord? the Lord ſaid unto him, Ariſe and go into the City, and it ſhall be told thee what thou muſt do: The men which were in journey with him, brought him into *Damaſcus*, he there received his ſight by *Ananias*, and was filled with the Holy Ghoſt, and having lived certain days with the Diſciples which were at *Damaſcus*, he Preached Chriſt, whom he did perſecute, that he was the Son of God. And when I was rea-

ready to ask and receive Letters to *Turky* or *England*, that I might bring unto the *Roman* Church thoſe that I could find ſeparated from her, whether they were Men or Women, and being ready to perform my reſolution, I heard an inward voice ſaying unto me, Thy zeal is not juſt, thoſe which thou wilt perſecute, are the true Children of God; aſtoniſhed by that voice which ſpoke to my heart, I anſwered, Lord, let me know the truth; and after I had ſeveral times inſtantly begged that favour from the Lord, his Divine Providence preſented me two Books,

Books, *The Perpetuity of Faith*, written by one *Claude* Minister living at *Paris*; and *Calvin*'s *Institutions*; and after I had examined, and compar'd these two Books with the holy Scripture, and discours'd some few days with the said *Claude*, Minister, I found that this inward voice which spoke to my Heart was true; therefore leaving my first resolution I came into *England*, not that I might bring unto the *Roman* Church those that I should find separated from her, but that I might separate them, that I should find of that Communion.

I thank God, because he made me know the truth, and I will give him thanks as long as I live; it is certain I am out of my Countrey, and separated from my Friends and Kindred; it is, because they would not give

give me leave to ſerve God and worſhip Him according to his Will, and Commandments. I know they curſe me, and call me Heretick and Excommunicated; but I had rather bear the Curſe of men, than of God. *Whoſoever*, ſaith Chriſt, *loveth Father or Mother, or Brethren, or Siſter more than me, he is not worthy of me*; ſuch love better their Brethren than Chriſt, who, to pleaſe and humour them, keep not his Commandments. Chriſt taught me not to be aſhamed, nor to bluſh for the Goſpel, and *whoſoever ſhall deny him before men, he will deny him before his Father which is in Heaven:* I will confeſs him before all men, and obey him, and ſuffer what he pleaſeth for his ſake; therefore I ſay, who ſhall ſeparate me from the truth of the holy Scriptures? ſhall tribulation, or diſtreſs, perſecu-

Mat. 10. 31.

Mat. 10. 33.

ſecution or famine, or nakedneſs or peril, or ſword? I hope that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things preſent nor things to come, nor any other Creature, ſhall be able to ſeparate me from the truth of the Holy Scriptures. I pray to my God to keep me *in that mind as long as I live*, Amen.

FINIS.

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IF any Gentleman, or Gentlewoman, have a mind to learn French *or* Latin, *the Author of this Treatiſe will wait upon them; he hath a very good Method. He liveth in* Thames-ſtreet, *over againſt* Bernards-Caſtle, Pauls-Wharf.